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How Paul Stayed the Persecution.

A
SENSATIONAL MATERIALISATION
OF THE OLD SERPENT.

FROM
THE CHRONICLE OF CLEOPHAS.

BY FREDERICK BLIGH BOND.

The Chronicle tells how while Paul the convert lay at Damascus, the persecution of the Church at Jerusalem which he as Saul had caused, increased mightily. The High Priests believed he could sweep away all traces of the Church. The prisons were filled and each day a tribunal sentenced some of the saints to death. The Apostles were exempt from attack because of the reverence in which the people held them, but they were prevented from preaching openly. Large numbers of Christians had fled to Crete, to Cilicia, and to Cyprus, for safety.

The High Priest in his confidence declared to the priesthood in the Temple that he had overcome this new heresy and had destroyed the Church. But at this very moment of supposed victory, there came to him the disagreeable news that Saul had lost his wits and was preaching in the synagogue at Damascus declaring that Jesus Christ was the Son of God. This news was noised abroad in Jerusalem, and the people began to murmur. Even some of the Elders who had been but half-hearted in the extreme measures taken, now found courage to say that the persecution was evil and must be stopped or it would lead to a riot. The Governor heard of it and he was troubled in mind and went to Hanan telling him that he should deal less hardly with the Christians or mischief would follow. Hanan allayed his fears with smooth words.

Meanwhile Paul had safely reached Jerusalem, hidden among the bales of merchandise brought by traders from Damascus, and as soon as he was within the city he sought out the Twelve.

"But they did not believe in his repentance. And when he was come amongst them and had made confession of his sins and had abased himself, they drew off from him, fearing that this was but another snare that had been set for them. And Paul cast himself at the feet of James, beseeching him to hearken."

Here follows the curious statement that the Holy Ghost was not with the Apostles at that time. So James was even as any ordinary man in his perception of the spirit which was actuating Paul in this confession. James was "without discernment; fearing many things; his heart failing him." Peter was not in Jerusalem, having gone with John to Samaria, we may suppose.

"The Apostles were cast down, and believed that Paul had but come to smite them and thus to destroy the last remnant of the faithful in Jerusalem. Yet would they not flee, holding fast; choosing death rather than that they should lose their hold upon the Holy City wherein Christ had died for them."

Paul was troubled in mind at his cold reception. But the Lord appeared to him in a dream, saying:

"Go up unto the High Priest, and the Holy Ghost will shew thee that which ye shall do in that hour. And ye shall loose the bonds that be about the Church. Haste ye therefore, so that a Sign shall be given unto My children. So shall ye be approved by them and chosen to bear My Name unto the Gentiles."

So Paul sought Hanan. It was the hour

of sunset, and the High Priest was alone in his private chamber. Hanan's policy was to ignore the unpleasant rumour he had heard about Paul and to give him just the friendly welcome that this hitherto very useful servant merited in his eyes. He thought he might still count upon his influence with the Roman Governor, who only that day had sent him word that he was not satisfied about the persecution. Did he but know it, Saul (Paul) had already been closeted with the Governor and had begged him to give orders that the persecution might cease. This the Governor was not prepared to do, though he was influenced by what Paul said. But he would not set himself in opposition to the Elders, as he said that some of them had the ear of high authorities in Rome and might conceivably be strong enough to overthrow him. But as a just man, he was troubled, for he divined that it was out of malice and jealousy that the Jews were thus persecuting the followers of Christ.

After the customary exchange of greetings, Hanan told Paul of the ordering of the Tribunal for the judging of the Saints, and related how the Church was being crushed. He spoke also of the sorceries said to be practised by the Twelve, and claimed that these shewed that they were possessed by the Evil One.

Paul then could no longer contain himself, but told Hanan in hasty words of his vision on the road to Damascus and of all that had befallen him since. He had a feeling that he might win this old man for Christ. But Hanan was not to be won by such argument and persuasion as a mere recital, however earnest, of this strange happening could offer. He did not take Paul's words seriously. He said:

"Ye have been dreaming. Or mayhan the heat of the sun gave you a fever. I do not believe in this vision. Nor will I believe in aught that is not given unto me in the teachings of Moses."

How exactly like our modern Pharisees of the English Church. They will believe the record of Scripture—the Volume of the Sacred Law—but the fulfilment of its promise in any miracle of modern days they will not believe, and so their faith is a dead thing and they have made the official Church a museum of fossil beliefs.

And now comes one of the strangest things in the whole of this extraordinary Chronicle. We have been told how the Lord promised to Paul a sign by the power of the Holy Spirit. We shall now see how that Spirit of God can operate in a way that shall induce in the minds of the stubborn such fear of the darker forces which subserve the Ends of Righteousness that the will which cannot be shaken by reason or

by any appeal to mercy or justice shall be overcome by supernatural terror. So we read that:

"Paul reasoned with Hanan for a space without avail. Then did the Spirit shew him how he might manifest the truth even unto this crafty priest. So he promised Hanan that if he would remain still, he would shew a sign as strange as the sign which was given upon the road to Damascus. And Hanan was well content, for he believed that no sign would be given, and then would Paul doubt, and he might, with cunning speech, be turned back from the road he had chosen."

It was now past sunset. The room was growing dim in the shadows of the evening. Paul fixed his gaze upon the High Priest. And as he gazed, he prayed, yearning with all his soul for a sign that should confound Hanan. Then there came before them both the strangest of strange visions:—

"There came within the chamber a long green body that seemed without end, coiling about the walls. And it was evil-smelling and foul to look upon. And it had eyes that shone with a red light. And lo! as Hanan looked upon it, he knew it to be the Old Serpent whom ye call Satan. No sound came unto them as they watched: but the head of this evil Beast drew nigh to the High Priest. And frightful was it to look upon. Yet might no man stir within the chamber. Dread had seized upon Hanan like a palsy, and he could not cry for help. Then spake Paul: 'If ye will not let go the followers of the Christ, then shall this Serpent devour thee, and thou shalt lie in his belly when thou hast passed out of Sheol!'"

Again there was silence and a deathly stillness in the air. The serpent drew nearer to Hanan, and just as he seemed ready to expire from terror, the apparition of the Serpent vanished. There was thunder and lightning and a shaking as of earthquake. Both Paul and Hanan fell on their faces, crying to God for mercy. Paul was shaken, but he was first to speak and he shewed Hanan that if he continued in this persecution he would surely die a terrible death. Hanan remembered what had happened to Ananias, and he was greatly afraid, thinking that the Master had taught his Disciples secrets of Egyptian magic against the power of which he could not contend and live. So at the bidding of Paul, Hanan sent word to the Governor saying that he was of one mind with his brother Saul that the persecution must cease, and that they were content that the prisoners should be freed. Early on the day following, the High Priest sent word to the Governor of his decision and the Governor accordingly gave orders for their liberation. So the saints were permitted to return to their own homes.

Some of the Elders were greatly offended at this exhibition of weakening on the part of Hanan. These were Grecian Jews chiefly, men who had a great regard for Temple traditions. So the Tribunal summoned Hanan, who came before them a sorry figure indeed.

"For Hanan was yellow and shrunken as a shrivelled orange, and he could scarcely speak, so greatly was his mind shaken by what had occurred during that

hour passed in the dinners of his chamber. Yet did he make it plain to the Elders that he had chosen to be of one mind with Saul and that it was at their word that the Governor had caused the persecution to cease."

There arose a great clamour, and the Elders would argue with Hanaan. But he would not dispute with them. He seemed dumb with fear and stumbled away on the arm of his servant.

Close on this, the Elders received further news of a highly disconcerting nature. Not only had there arrived from Damascus the story of Saul's escape and the scandal of his "seditious" teaching in the city; but Gamaliel brought tidings of a secret nature which had come from Rome, where it was rumoured that the Emperor, dissatisfied with the tribute paid by Judea, and angry at the stubbornness of the Jewish people, had determined to make Judea a Roman province, and intended to set up a statue of himself in the Temple. Gamaliel had foreseen long before that something of this nature would one day happen, and in this news was the menace of a persecution greater than had been known in Judea for many years. So Gamaliel found in this a new argument against the continued persecution of the Christians, and he spoke in the assembly of the Elders thus:

"Jew persecuteth Jew. The brother's hand is raised against the brother. There is division among our people; so are we feeble and with no health in us—the prey of the Romans because they stand to one another and are of one mind and one purpose. Brethren and Elders! Let us cease from the persecution of one another. Let this strife with the followers of the Christ be ended. So shall we be strong and prepared for the tempest that is coming upon us!"

No man disputed with Gamaliel. All felt the weight of his words; and thus were the Elders reconciled to the cessation of the work of persecuting the Church.

APOSTOLIC VICISSITUDES.

When Paul was in Rome, toward the close of his life's work, he had not money sufficient to buy an overcoat to enable him to withstand the rigor of the winter. He had to ask that Timothy would bring the old one he left behind him at Troas.

This item of news is discovered in his second letter to Timothy. There are other items of news in that letter, such as—
"Be not thou therefore ashamed of the testimony of our Lord . . . according to His own purpose and grace. . . now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and brought life and immortality to light."

In that same letter he wrote—

"This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes. . . I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. . . Demas hath forsaken me. . . Only Luke is with me. . . The overcoat I left at Troas with Carpus."

What vicissitudes for an Apostle! "Be thou partaker of the afflictions of the Gospel according to the power of God."

What bishop of to-day hasn't a second coat to his back? Which perhaps explains why they are not great Apostles.

"THE NATIONAL SPIRITUALIST," the official organ of the Spiritualist National Movement in the United States, speaks most highly of the work and testimony of "The Christian Spiritualist," and thinks our influence to have become phenomenally widespread in so short a space of time. We have many readers in the United States, including some very prominent spiritualists. Every mail brings new orders and readers.

THE GLORY OF CHRIST. "THAT DIVINE NAME."

BY COUNSELLOR.

The Chief Guide of the Counsellor Circle.

After greeting us, "COUNSELLOR" said: "Shall we bow our hearts awhile and ask God's Blessing on our work?" He then prayed, as follows: "Our Heavenly Father, we come unto Thee in Thy grace and we prostrate ourselves; and we ask Thee that Thou wilt shed forth Thy blessing upon the work which we have so much at heart; and that Thy light may shine out across the world and into the hearts of the most barren men, so that they shall become as a mirror of Thy glory, reflecting Thy Truth. Amen."

"Counsellor" then said "My friends, I would like to speak awhile to-night upon the matter of glory. You all know that the Master, Whom you serve, has promised you that He shall come again in glory to reign. It is true; and yet He shall not come in the glory of which you think. It was told the Jews that He should come in glory, but they thought that it was in the glory of a king that He should come to them. Their glory was the glory of earthly things—a glory of earthly brilliance and dominance. But such glory was not the glory of the Christ, for His glory was the glory of Love, the glory of Friendship, the glory of Fellowship, the glory of Sacrifice, the glory of Comfort to the bereaved, the glory of Forgiveness to the sinner.

His glory was not of men, but from the ages; and which is not made by things earthly, but only by things heavenly.

You have everywhere seen that glory. You know that that glory has been in your midst many times, and you know that this is to be the case because it is your right and your inheritance, because He said that He would come again. His glory is here. He appears—but not as men would have Him appear. He comes to those who are lowly and meek, to those who are humble—as it ever was with Him; and He chooses those who are worthy—who are willing to lower themselves to the very lowest in sacrifice, who love him, those who have no pride of self and have no thought for earthly things, but whose mind is fixed, not on earthly things or earthly station, but on the glory which is shed from Him. Always will it be so.

Learn, therefore, to judge Christ in your brethren by glory. Learn to impart to yourself glory by bringing Christ with you. Thus may you reach out until you shall stand upon the highest heights it is possible for man to reach, for glory shall be yours through His Name.

How little! how little does the man of earth hold that Divine Name to be! How it is passed round on earthly lips and is cherished not! When I lived upon your earth His Name was a Name spoken but seldom, and with much reverence and awe, for it invoked so much power that men feared to use it, and none but the highest dared to use it. But to-day it has become a household word, and men cast it around the mouth in unctuous phrases and reverence it not.

But we know its power—how that the world may be healed; those at the point of death—nay, those beyond death—may be once again brought back to life; and those who have sunk to the very lowest depths of sin which it is possible to conceive, may be brought up again by the use of that mighty Name.

The Name of Christ is a Name which belongs to Him, and to His glory, and not to man. Therefore, beware how you use that mighty Name. Take care that you ever use it to some purpose; not to gratify your own desires. Speak truth always to yourself and to God."

THE SOUL. BY DANIEL.

The great Spirit Teacher who speaks at the Counsellor Circle, and who lived on earth 300 years or so ago.

After greeting us, "DANIEL" said:—
With regard to the first person that came, he found it rather painful to say Good-night (this was true) on account of its being his farewell to his loved ones in passing over. He realised afterwards that it should have been "Good-day." . . . A very sorrowful parting, and it need not have taken place. Foolish-like, he broke the bond because he thought it had to be broken.

I understand that you have been talking about the soul. Now, I look upon it as many planes, and we see the plane in which your earth is—the plane beyond—and then a further plane which you know as the inner states of being; and then another and yet another beyond that before you reach the ultimate of the universe. I look upon it like this—We each of us are given a tabernacle in which to dwell according to the plane in which we live. So that on the earth plane you have an earthly tabernacle. Here, where I am, you have another, and so in the ones beyond.

Your tabernacle is according to the plane in which you dwell, but the plane in which you dwell is according to your advancement. The tabernacle is dependent upon the condition of the mind, not the mind upon the tabernacle. You find mental asylum people teach you that it is the body that makes the mind go wrong. They're quite wrong! Some day they'll learn a little more. Look into it!

A body is not part of the soul, but a part of the conditions.

Another thing you must remember—you are not the only created thing. The plane is also a living thing, created by God, working up toward God, so that it might be taken as part of God, and part of God on account of the relation of your tabernacle to yourself because of its relation to the plane. Do you follow the argument? That disposes of your idea of body and your idea of soul. Now spirit. Let me think of a nice illustration! Here's one: You go down to the hells and find a scene in darkness lit up by a great blazing fire reaching up to Heaven. The fire gives light. So does the Spirit give you light more and more perfectly until you reach the ultimate. The Spirit is the Life, which is God, which works out its destiny through you. The body is the condition, the plane.

One more thing—that is the mind! I'm afraid I'd upset very many of your clever men if I gave them some of my ideas concerning the mind. I conceive of the mind as being nothing more than a tabernacle. The mind functions on the plane of imagination. It builds up images in the plane of imagination. Really the spirit functions there. It is actually the spirit building up. It is according to the plane that the mind sees.

How is it, then, you will say, that spirit leads a man down into darkness?

There are some souls whose tabernacles are homes of suffering. There are other souls whose tabernacles are homes of misery. Actually the two are the same. None can attain without some suffering. All have to suffer. You can attain nothing without. You must pay the price for a thing before you can carry it off. So it is with the Spirit, and whether it be in your mind deep or shallow, it is to the mind of God all the same. All pay the price before they reach out to God; so that all reach God in the same way.

If readers will form the habit of sending just one extra copy to some different friend each week for only a month, they will probably double our circulation and usefulness.

Emmanuel Swedenborg—The Sainly Seer.

A PIONEER SPIRITUALIST
1688-1772.

BY THE REV. J. W. POTTER.

forces and the atomic theory.

But what interests us is that his parents said that during his childhood "angels spoke through his mouth." He was not only the Crookes, the Lodge, the Flammarion, the Einstein, the Faraday, the Hunter of his age, but he was a great medium. A writer said of him—"We cannot discover in him any sign of arrogance, rashness, or intention to deceive." But this was before the days of the Psychical Research Society. Had he lived in days when mediums were placed in wire cages under the superintendence of American geniuses, he would, of course, have suffered accordingly—and would have deserved it, had he submitted himself to it.

He was clairaudient and clairvoyant; he must have had materialising faculty, for, night after night, materialisations manifested. One night hell and heaven were opened to him, and he saw. He was told that he had been chosen to unfold to men the spiritual sense of the Bible; the spirit saying—"I will myself dictate what thou shalt write." And he wrote. "What a simple minded being!" says Mr. Worldly-Wise.

He was over fifty years of age when he gave up some of his professional work, for, said he, "Spirits cannot speak with a man who is much devoted to worldly and corporeal cares." He from that hour lived with spirits devotedly. His "Arcana Cœlestia" is the fruit of his devotion. It deals with Genesis and Exodus only, but he asserts that it was communicated as a revelation from the Lord. If my readers would trouble to understand that little achievement, they must read through eight decent-sized volumes; and it is more of a task than reading "The Chronicle of Cleophas." And they are "dangerous" books to read, for as Abbé Pernetz wrote, "It is very singular, or at least very remarkable, that almost all those who have read the writings of Swedenborg for the purpose of refuting them, have finished by adopting his views."

That is a proof that his writings are Spiritualistic, for this is one of our commonest testimonies in present-day Spiritualism.

Swedenborg became known as a predictor when he clairvoyantly saw and predicted, whilst at Gothenburg, 300 miles from the scene, the great fire at Stockholm; and also later on said, "Thank God, the fire is extinguished the third door from my house." This was afterwards proved to be true.

But have "miraculous" gifts ever convinced the world? No, not even the raising of one from the dead. Men need to be born again of the Spirit; and miracles do not achieve this. Only the humble, seeking heart can find this great thing. It can never be revealed or communicated by medium or seer; but it can be realised by any individual who will seek unto the Great Spirit. Being born again is the crying need of many psychics of to-day. It would change our "ism" into a force which would stir the world, burning up the chaff with unquenchable fire, and overwhelming like a great flood those who are trading upon the movement as scientific researchers, psychical and financial, and who would lift Spiritualism from the plains to the mountain peaks.

The tragedy of present-day Spiritualism is that many of those who seek its aid, seek for material advantage, selfish comfort, personal consolation—often another name for selfishness—and make sure that they are on the safe side in the Afterward. This

is the reverse of what is intended. Spiritualism is to make better men and women—more spiritual—after God's Own heart; otherwise it fails, and only adds to its condemnation by its gain in knowledge. It is not the getting of knowledge, but the right use of it—wisdom wherein lies virtue. As Swedenborg once said—

"Every man might at the present day have this faculty as well as in the times of the Old Testament; but that the true hindrance was the sensual state into which mankind had fallen."

Swedenborg was promoted in 1772—when his bodily form was 84 years of age. He has spoken from heaven many times since then, and written much; and he is not dead yet.

SPIRITUALISM IN A SCOTCH PULPIT.

The Edinburgh Evening Dispatch of the 1st inst., had a column heading entitled

"Spiritualism in the Pulpit."

We expected to read the usual tirade against Spiritualism, but were agreeably surprised to find that another Northern Clergyman had the courage of his convictions, and boldly proclaimed what he had discovered after serious investigation.

The preacher was the Rev. V. G. Duncan, and he was preaching in St. Andrews' Episcopal Church, Holyrood Road. He said that the Bible was largely an account of psychical phenomena; and he gave a list of names of prophets who had heard the direct voice.

He then referred to the direct voice phenomena of the present day, and gave an account of his own investigations, covering a period of three years; and related some of his remarkable experiences in direct voice sittings. "The trumpet," Mr. Duncan said, "was used as a kind of amplifier. It often floated throughout the room, going over to the person to whom the voice wished to speak." One voice was that of "a Dunfermline man who died some years ago. His voice was very loud. It could be heard all over the house. Altogether seven voices came through, each speaking clearly, and with a distinct tone characteristic. They moved about the room. Three of them came to address me personally. One voice spoke quite close to my face, out of the air. It was a man's voice, and it told me something nobody in the room was aware of except myself. . . . It was not a hallucination, or a clever piece of conjuring. It was, I believe, a genuine manifestation of direct voice, a parallel with those strange happenings in Holy Writ."

Mr. Duncan bestowed great praise upon Dennis Bradley, and his work of investigation and record during the last three years; and he closed a remarkable sermon by saying, "Until the church once again takes official cognizance of communication with the departed, individual clergy must try to grapple with the problem."

The truth is making headway. Nevertheless, owing perhaps to the rigid Calvinism of Scotland, there is great prejudice in Scotland against this subject, in spite of the inherent psychic characteristics of the people of that land where "five out of every four men are men of University training."

"Will you please send me back numbers of 'The Christian Spiritualist' (Nos. 17 to 22 inclusive), for which I enclose P.O. Is. 3d. I am absolutely convinced of the revelation of Christian Spiritualism, due chiefly to the bold action of our Vicar, who preaches it Sunday by Sunday in the pulpit. —Yours faithfully, ———"

Swedenborg lived long before the outbreak of Modern Spiritualism, but he was a Spiritualist of the highest type. I was reminded of him as I saw, recently, great posters announcing lectures on The Truth concerning the After Life "As Revealed by Swedenborg." Inwardly I protested, for I had read Swedenborg. Since I became a Christian Spiritualist I have been bombarded with his books by generous sympathisers, and of some of them I have a multiplicity of copies. They contain not the revelations of Swedenborg at all, but the teachings of a communicating spirit who associated himself with Swedenborg, and used him as his instrument in publishing his (this spirit's) conception of truth to the world.

Swedenborg himself shows this very clearly. Let the fact be admitted and published.

I am not in sympathy with the attempt to fasten down spirit-teaching or writing or speaking on the medium through whom it comes. Let the glory be given to God, and the credit to His spirit-servants, and let every worker take the humble position of instrument, as becomes him. Immediately he asserts that the speech or writing is his own, then he has denied the Spirit His due. He is no longer a medium or a channel; he is a creator. The message is his alone, and not a Spirit-message. And the copyright should be avowed as belonging to the Spirit-world utterly. The benefits from the sale of the literature, if sought, can well be allocated generously to the instrument, but only as an instrument. I am convinced that there is need not only for a clear and firm understanding and statement on this point, which must be dealt with ere long; but there is need for absolute recognition on our part of the Source of the communication and utter devotion of the resultant to the services of the communicator and his Lord.

Swedenborg was a psychic—by which I mean, not one who possessed psychic faculty merely, but a man who lived on a psychic plane. That means that he lived in a spiritual world, even whilst in the material body. He walked and talked with spirits, and treated them with the same decorum one would accord to earthly ladies and gentlemen of honour and esteem. They conversed with him familiarly; they expounded the Scriptures to him; they propounded their philosophies, and he wrote them down and published them to the world.

Naturally enough, living as he did in a generation that knew not God as expressed, in Old Testament manner, in psychic phenomena of either the physical or mental kind, he did not use psychic terms which have fastened themselves upon our vocabulary of to-day, when our science and philosophy have their own peculiar expressions; but no one who understands psychic science can read Swedenborg without seeing at once the whole great secret of this man's power.

It is nearly 200 years since he began his comprehensive work—for surely no man had skill in a wider diversity of material kingdoms. He could write informatively on "The Economy of the Animal Kingdom, considered Anatomically, Physically and Philosophically." He was a scientist who had his own laboratory, and conducted his own experiments. He was an inventor. He was a mathematician and astronomer, an engineer and a chemist, a geologist, musician and poet, and a manufacturer of a wide variety of articles of use in the various departments of science in which he was interested. Long before Lodge had begun his existence, Swedenborg had concluded that the ether was responsible for electricity and magnetism; he postulated the undulatory theory of light and heat, and had made his own unique conclusions on the molecular

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DOCTRINE AGAIN.

We have on a number of occasions stated the ideals of this paper. We will not reiterate them at this point, but we are reminded that every reader cannot discern them, even when demonstrated weekly in very clear fashion. Perhaps it is too much to expect every reader to possess vision. Anyway, almost every day brings us queries as to what we "believe," or the "doctrine" we teach. What we believe matters little—it matters no more than what anyone else believes, and that is infinitesimally little. "The question you will be asked when you arrive here," said Daniel on one occasion, "is not 'What do you believe,' but 'What have you done?'" We are not teaching doctrine, but publishing facts of experience, and urging men to add to their own experience the things of reality, making them, by their own effort, a part of their own realisation. They are then making progress in understanding, and achieving that thing which Old Testament worthies named "Wisdom." Men who do this, do not, thence-forward, waste much time with doctrine or beliefs. They have then discovered that "views" are but personal eccentricities of personal percipients, and are varied by viewpoint, education in perception, and by the philosophy of life which one holds, or thinks he holds.

THE BASIS OF UNITY.

But it may be that these queries are raised by those who dislike the views of others, and think other people's views should not obtain publicity. Such view is antiquated; the world has progressed beyond it, and will never go back to it, whatever the churches may do or declare. We are Christian

Spiritualists, and we endeavour to show that that is a very wide and all-embracing term within certain limits. We show that men of all shades of doctrinal view can be good Christian Spiritualists, in spite of their doctrine. These columns have contained articles by Roman Catholics, Anglo Catholics, High Churchmen, Low Churchmen, Evangelical Episcopalians, Wesleyans, Baptists of various shades of thought, Congregationalists, Presbyterians, and Spiritualists. Yet they are all Christian Spiritualists. In "putting over" their experiences they have uniformly attested a Biblical consistency, and a spiritual oneness; their only divergence has been a casual revelation of their peculiarities of thought, which thoughts form the groundwork for another form of statement which men call doctrine, for the sake of convenience. These revelations are quite secondary to our object, and do not matter one iota, having in consideration the main fact, that they are all one as Christian Spiritualists who follow Christ Jesus as Lord. We have thus demonstrated the true basis of unity and oneness; and have discovered to the warring sects the great principle which they have missed, and to which Christ undoubtedly referred when He prayed "That they all may be one, as Thou, Father, art in Me, and I in Thee." Yet, true to the education they have received, men ask, "What doctrine do you teach?" They have fixed their gaze upon the lesser, and have not perceived the greater thing. Some like this one, and dislike that; but you find that the likes and dislikes usually refer to the accompanying "views" rather than to the great fact which is their main presentation. In other words, men are so used to looking "into" a thing, that, being asked to view the mountain, they give their attention to a pebble; they look at Mars through a telescope that magnifies Mars whilst it shuts out the infinite universe about it. Thus limited are the perceptions of men.

PUT IT IN THE FIRE.

Spiritualists must allow the other churches to investigate, even if it means that the churches become converted and teach Spiritualism. Spiritualism is not an end, but a means to an end; and that end is the spiritualisation of the whole world of men, whatever their church or creed. The other churches will never shut their doors, and leave humanity to the present-day organised Spiritualism. That is as certain as that we are now writing these words. Christian Spiritualism has no sectarian bias, but includes all sects. All men are brothers who have to arrive at a common but transcendent height in triumph; we are brothers, and must help one another along. We will use any organisation that will conduce to that end; no matter by what name they call themselves, or how they are known amongst their fellows. The object is what we aim at; and that object is a universal, not a sectional one. So, let no man think he may tie us down to any "doctrine" whatsoever. Doctrinaires have long ago found it impossible to unify men on that basis. Spiritualism can succeed no better. It is the way that is wrong. We have found the more excellent way. As a fine spirit put it to us a few nights ago—"Love first; Spiritualism second." That simple axiom, passed on to a Vicar, transferred a letter, already written, from the post to the fire. That is the best place for many "doctrines."

THE JOHN BROWN MYSTERY.

The publication of Queen Victoria's letters the other day revives the disgraceful slanders uttered about the great Queen-Empress and her faithful manservant, John Brown.

Why does not some friend who knows all the facts dismiss these lies once and for all by printing boldly the facts, well-known to many Spiritualists—that John Brown was a trance medium, through whom Victoria

spoke frequently to her dead husband?

This plain statement would explain much that has hitherto only led to slander and scandal.

Dr. Lamond referred last week to Earl Haig's interest in psychic matters. The facts about the Earl of Ypres' belief in proved survival, and Lord Grenfell's, are now well-known. No longer need anyone be ashamed.

A HORROR OF DARKNESS.

Some of the clergy in a provincial diocese have been discussing Christian Spiritualism. The bogey of the "devil" appears not to have been raised on this occasion, but the condition in which he is supposed mostly to manifest, namely darkness. This is the stumbling-block in this particular diocese.

The clergyman responsible for this disinterment should be informed of the existence of a certain brand of Night-lights. He must find electric light to sleep by some, what expensive. The fear of darkness is a very costly luxury, and only clergymen can afford it. We know of some children who are not at all afraid of the darkness; but they happen to live in London, which, perhaps, makes the difference.

We have heard of clergymen preaching against photography because it needs a dark room for development. The worst of astronomy is that most of its investigations are carried on at night-time—daylight being prejudicial. It is no wonder the church suspected astronomy, and sought to "kill" it. Quite rightly, surely. Darkness must be of the devil, since it is wring for God's servants to use it.

THE APOLOGY FOR DARKNESS.

And we have heard Spiritualists apologise for the darkness, and profess that the greater part of their phenomena is produced in the light. Why should they apologise? Let the man who thinks he can use his eyes better than his brains, continue in his ignorance. He may be right; it is very difficult to prove brain-capacity. At all events, he ought to know best. When a man asserts that he cannot use his brains aright in the darkness, we do not waste time with that man; we prefer to help the children; and we aver that some children of our acquaintance have learned more about the after-life and heaven than the slaves of "light" have apprehended. There is one Scripture these men dare not preach from—"The darkness and the light are both alike." We wonder if they would know where to find that text? Doubtless they would, at first, assert that we had misquoted it.

BUT WHY IN DARKNESS?

But why is the darkness needed at all? Because as a great spirit said, some time since—

"Why does their gospel not carry conviction? Because it is not the Gospel, or every man would have been convinced. We should have had communication with every man on earth, and not have had to resort to what is known as a dark room in order to manifest. Alas! hypocrites and fools! We can but tap the lining, because of fools! Oh, friends, pray to God for them, for they need your prayers. Many there are in the outside world which need your prayers, but none more than these. People may call me an iconoclast, a liar, a perverter. I tell you that my words will be accepted by those who are you progress."

These words were spoken to a clergyman.

THE NEXT "INQUIRY."

We understand that "The Morning Post" proposes to conduct a series of investigations into Spiritualism. We hope they will get further than Psychism—which is where most investigators get lost.

Mr. Russell, who represents the "Morning Post," has already sat with Mrs. Deane, where an "extra" appeared on the plate.

The Wisdom of Doctor Lascelles.

TALKS WITH THE SPIRIT HEAD OF THE MISSION OF HEALING.

BY A PLAIN BLUNT MAN.

People outside the Spiritualist movement do not understand the extent to which the rules for mediumship are dictated from the other side; nor can they appreciate the manner in which people who have a home circle make friends with spirits who, in ordinary life, they have never known.

I will take the mediumship of Charles Adams Simpson, as an example, because, for some weeks now, I have been able to study it in the intimacy of Mr. Simpson's own home.

The rules to be followed by the Mission of Healing have been dictated, every one of them, by Dr. Lascelles, who died so long ago as 1860, and who, when we are sitting in Mr. Simpson's rooms, will suddenly control him as many as three times in an evening, coming through, quite naturally, to join in the conversation, to guide us as to our work in the future, and to offer advice on worldly things, spiritual matters, anything that comes into his mind, or what we have been discussing.

He gave us a shock the other day. We had disobeyed him. We had neglected to follow one of his instructions. So, when Sir Arthur and Lady Doyle—of all people in the world—had just arrived to test Simpson's healing powers, those powers, Sir Arthur found, had been cut off for two hours, during which time patients had been waiting in vain for treatment.

"I do not know what the matter is," said Simpson; "but I have no power to heal."

"You cannot order those things," said Doyle, who understands mediumship.

But Simpson knew it was a more serious matter than that.

Then, in the afternoon, Simpson's power suddenly returned. He felt a flow of life passing through his body. The Doctor came through and admonished Mr. Baskerville, the secretary, for not carrying out his instructions.

"We have been rather upset this morning, Doctor," said Baskerville, "because you didn't come."

"I meant you to be upset," said the Doctor. "I told you that, if a lady came into the healing room, she could be accompanied by a lady friend, but that, in the case of a man, he was to come in alone. A man and his wife can come in together; where there is a strong link of love, two people can come in. But I will not have curiosity mongers."

Baskerville admitted his faults, and said it had slipped his mind.

"Well, I have impressed it on your mind now," said the Doctor.

Then the healing proceeded as usual.

Now and then, the Doctor comes through and warns us about certain visitors. After a clergyman had called, the other morning, and offered to baptise one of the healer's children, he volunteered the information that he was "a good fellow," and could be trusted. On the other hand, when a woman called out of curiosity and feigned an illness, the Doctor warned us. Afterwards the lady was so impressed that, feeling a fraud, she returned a few days later, confessed her deception, and placed herself at the Mission's disposal.

"I am going to make this a big healing centre," he told us, a few days ago. "I am choosing healers. I have seven in my mind, already—four men and three women."

One person chosen arrived suddenly in the mission last week.

Dr. Lascelles immediately controlled the medium and said, "Your ailments would not have fetched you here, would they?"

"No," said the woman. "I felt I had to come."

"Yes," said the Doctor. "I fetched you here."

He then asked her to join the developing circle, and told her to be at the Mission

at seven o'clock on the following Sunday night.

"I must ask my guides," said the woman.

"You needn't ask your guides," said the Doctor, "they will do what I tell them."

The woman has since written that her guides fully approve of all the Doctor said.

For this development circle, the Doctor has given his own rules. We do not understand them; but they are to be followed.

"All the sitters are to wear purple overalls," he said.

We thought this had merely something to do with the fact that the Doctor had already ordered that the healing room should be draped in purple.

"There is another reason," said the doctor. "Ladies always stare at each other's clothes, and if they're all dressed in the same colour it will not distract their attention."

In this way, the Doctor has himself fixed the charges to be made to patients, there being a sliding scale to suit all pockets; the poor are to pay nothing.

He has ordered that all names are to be printed, if it will help the movement, and he has ordered a special dressing room for the women patients, and a special sofa for paralysed people. In fact, he has even gone so far as to order a dressing gown for women patients, buttoned up at the back, so that the healer can get at the spine.

Yet he does not spend all his time on detail matters concerning the Mission's future. He comes through and talks to us about himself. He has told Mr. Bligh Bond how best he can train himself as an automatic writer, describing the rather puzzling scientific reasons for sitting in a certain way.

He has talked to a poet on the extent to which inspiration can be given from the other world, and he has prophesied the time when the healer's powers will be very much greater than they are to-day.

"Every time he cures a certain disease," he said once, "it will make it easier for him to deal with that same disease the next time. I am always experimenting, trying new methods. Soon, if the healer progresses, he will be able to heal by merely laying on his hands."

Best of all are his late-night talks, when the day's work is done, and the little Mission is closed for the night. Then three or four of us, the ones most intimately connected with the Mission, have an hour's talk to the Doctor, which is sometimes interrupted by the clock over the road striking midnight.

The Doctor, I am afraid, has not much use for parsons.

"I don't think there is much good holding post-mortem examinations on Bible texts," he said one evening. "With all due respect to parsons, they're always finding all sorts of complaints in Bible texts. They turn them over until they find one disease and then another. They should not want analysing, and there is no need to take part from part, verse from verse, and chapter from chapter. It is the whole meaning that counts."

"Yet a parson will go on repeating himself time after time, forgetting that thousands outside want to listen. When those who have listened have realised the truth, let them go to their friends and spread it, and make room on that seat for someone else to sit."

"They pray in the churches to-day, hour after hour, and say the same thing over and over again, dishing it up in a new form, with

a little more parsley round the edge for the rich, but slapped down on a wooden platter for the poor man.

"Yet, in spite of that, they all fear death, because they do not know. There is the fear of the fires of Hell in the hearts of the people to-day, as in the time of Cromwell. The spirits over here want to put that fear of Hell fire out, because the Light of the World never intended the combustion of flames to torture those to whom He preached love."

One night, a young author came down and told him he had made a compact with his father, who died three months ago, that he should come back and give him a certain code message.

"Why is it that people to-day make compacts with friends to prove that those who have passed over can come back and speak to them?" the Doctor said, after he had gone. "What proof would it be if the message did come? They would still argue that it was possible for a medium to read their minds. Probably it would be the easiest thing they could read."

"We should always prove a thing like that in the most unpremeditated way. We are always ready to light a candle and show the way. Sometimes the light is dim. Sometimes the passages are long and dark. But, in the end, daylight will come and the sun will rise. But it will rise only for those with an understanding and knowledge. . . .

"Those who do not accept the truth of survival will wake up on the other side realising what fools they've been. When I passed over, they gave me a nice funeral. I had some money. So everyone was very kind and followed me to the grave. I could not make out why some were crying. There were tears of sorrow for my passing. They might have shed those tears because I had not passed over before."

"As the people who were following were friends I sat on the hearse. I could hardly realise that I was dead, as I was not in the habit of following funerals. Why this one?"

"They had opened up a grave and they put in the coffin. 'Poor old chap, I wonder who he is,' I thought."

"Then I thought it was very unsociable of my friends, because they had not asked me to go back with them. But I could not go away. I could not, because I was nailed there. I could not understand why I took such an interest in the old man; but I hung about the grave all day."

"Then I looked into the distance and saw other spirits hanging about their graves. I could not get near them, and they could not get near me. I just stayed there."

"I wanted to go to sleep, but I could not sleep. At last I realised that I was dead. I stayed there for eight years. After a little while, I felt a joy that must have been felt by the knights when they used to kneel beside the Holy Grail."

"Then my soul knew I was doing it for a great purpose. I felt that I should not want anyone to shift me from that grave, in case I lost the realisation of that purpose."

"That was my punishment. I had others. I saw some buried there who seemed to have a lot of burdens; but they had so many people who had passed on and who helped them. They helped them to hold up the burdens, because of the love they had given them on the earth."

"They passed on. I was glad of their passing. I could not, because I was embittered when I was on earth; but I knew I was getting nearer to God. That joy gradually increased, and I knew I was getting nearer the end. I knew I was getting a better spirit."

"What right has man to try to interfere with God's purpose? They do not understand the rules on this side. They do not

even know a spirit when they hear his voice. Yet they're frightened to death when they see one.

"They come into the seance room trembling with fear, and wondering what will happen, upsetting all the vibrations, some sticking pins in the mediums. We have to suffer for that.

"We do not want you to be humble. Humility would not be a help. We want you to be manly, be our friends, and feel that we are your friends.

"But do not make enquiries about our existence. Treat us as friends in a house of friends. Let us look on you as friends. It is that friendly touch, that love, that makes us feel we want to give you all we can—knowledge, peace and happiness. We come with our hands full of it. If I were an apport medium, I would give flowers to a friend and the vase, forcibly, to the other person."

The Doctor is by no means a friend of those who rely altogether on spirit guides. "Once some people are convinced," he told us one evening, "they accept anything. Then they believe that spirits do everything for them, and they get into that state when they are willing to let them do everything for them. Let them put their trousers on the ground with a big hole in and see if we're going to patch them. If the wife came in and mended them, they would still say some spirit told them to patch these trousers. They won't approach the thing in a sane way at all."

"I had not much respect for journalists," he said on another occasion. "I am afraid I was prejudiced. A spade is an ugly thing. But when used in a garden, it can create very beautiful plants. On the other hand, a spade can be used also to hit someone on the head."

"So-and-so is in an undeveloped state as a medium," he said on another evening guiding us. "He's like a bulb. He might develop into a beautiful hyacinth or he might be an onion."

WHY SHOULD THE "SUBLIMINAL SELF" BE SUCH A LIAR?

BY THE REV. M. J. SAVAGE, D.D.

"There is one more point which has always seemed to me startling and strange in the light of the theory which would explain by means of telepathy or the subconscious self. How does it happen that this subconscious self is such an unconscionable, persistent, consistent and abnormal liar about itself? Why does it not now and then by some sort of accident tell the truth? Has there ever been a case on record in which this subconscious self, which is so wise, so wonderful; which is able to travel the earth over in pursuit of its facts and select the particular one which is needed; which can build up no end of distinct and consistent personalities, and put into their lips words and expressions and statements of fact and memories which shall come very near to establishing their identity with people who used to live here—is there, I say, a case on record where this subconscious self has owned up to being a subconscious self? In every single case with which I am acquainted, it has always made the claim that it was the spirit of somebody who used to live here on earth. The most unconscionable liars in this world generally lie for a reason. They have some motive or purpose in it all, even if it be not a very intelligible one. But why this subconscious self should never, by any possibility, tell the truth seems difficult to understand. If it be said that it is a passive instrument and that it accepts the impressions and ideas of people who are about it, in accordance with the law of suggestion (that is supposed always to be at work in hypnotism), even this does not seem to me

satisfactorily to account for the facts. Hundreds of things which this subconscious self states as true (on this theory) are not at all in accordance with the law of suggestion. They are things which the medium knew absolutely nothing about. They are things not only not suggested by the sitters, but statements concerning things of which the sitters were ignorant; statements diametrically opposite to the opinions of the sitters; statements of things not only not accepted by the sitters, but to which they were violently antagonistic. In matters of this sort, I submit that the supposed law of suggestion does not apply."

(From "Can Telepathy Explain?")

A VISION OF JESUS.

BY S. HARDAKER.

The following is a simple statement of my experience—some time ago, I was just beginning to sit in a class for development, and being in trouble, also very much perplexed, I had an important argument about Jesus Christ. I had believed that he was my Saviour, and the gateway to Heaven. In this discussion I was told that I could not be a Spiritualist and have such a belief.

One night about ten o'clock, when sitting by the fire, with the lamp burning on the table, and being, as you would say, shut up in my self, I was praying earnestly to my Father in Heaven, and asking Him to lead my footsteps in the right path—whether I should return to my old belief, or go on in the new way, when, suddenly, I was plunged into complete darkness. I opened my eyes, thinking the lamp had gone out, but to my surprise it was still burning.

After closing my eyes again it was still black, and then out of the left hand side I saw something white, like a man's arm, squeezing through a crack. Then it seemed to swing back and forth like a club. And through the crack on the other side it appeared similar to electric light. Then a figure built up on my right-hand side in the form of the Good Shepherd, in a long dark cloak, but he had no Lamb under his arm.

Then I appeared to be in a dark passage. The form came into the middle of this passage. I shall never forget the wonderful robe He had on; it was spotlessly white half way up, then silver grey, then around His body it was like gold gauze, which I could see through; and His features were like what we see in the picture of Christ blessing the children. A short thin beard with hair over the top lip, and dark long hair reaching over His shoulders.

His expression was one of sorrow and sadness. He did not look at me, but stood sideways, looking straight away, and with a great light shining on Him. Then He seemed to move away in the passage, sideways, till he disappeared.

I told my experience to a certain minister, and he said he considered it was a direct answer to my prayer—as much as to say, "I am the Light and the Way; follow thou Me."

JOHN RUSKIN.

At the Counsellor Circle.

"I have only a short message for you this night. It is short because there is not sufficient power present to speak for long. This is owing to your limitations. My message is this: If you can throw off the earth, and things which surround the earth, you can have what we enjoy. I have discovered this—that happiness is not a thing one is thrust into by a cataclysm called death; but it is something attained and achieved during the eternity of life. You have the faculty for creating in your souls all that glory which goes to make up the highest heavens. You must remove all obstacles to purity of thought and love, and allow the sweetness of your nature to blossom forth. Good-night."

CATHOLICS GETTING FRIGHTENED.

LEAKAGES FROM ROME TO SPIRITUALISM.

BY ANDREW BASKERVILLE.

As a man who was brought up to the Roman Catholic Church, I should like to express my surprise at reading the following in the current issue of the "Universe."

"A campaign against Spiritism has been launched by a new Catholic society, which has already secured the approval of more than half the English hierarchy.

"This is the first time an organised attack has been made upon the cult in England, and it has been called forth by the alarming spread of Spiritism in this country.

"The Catholic Crusade Against Spiritism—the title of the new society—declares, in a statement issued by its organising secretary, Mr. Charles H. Rouse, that Spiritism boasts 16,000,000 votaries among English-speaking people.

"In its Lyceums, or Sunday schools, 1,700 children are being trained for mediumship in England alone, according to the same authority.

"The late Bishop of Salford said that Spiritism accounts for considerable leakage among Catholics.

"Father A. V. Miller declared that Spiritism is a religion which declares war upon the Christian Church. 'It is the most insidious and most diabolical attack that has ever been made upon true religion,' he said. 'It has for its object to destroy Christianity root and branch . . . and is paving the way for the complete subversion of Christian morality.'

"The Crusade proposes by means of lectures to expose the dangers which follow the practice of the cult.

"The Cardinal Archbishop of Westminster has given his approval to the Crusade, as have also the Archbishops of Liverpool and Cardiff and the Bishops of Brentwood, Northampton, Nottingham, Middlesbrough, Plymouth, Salford, Shrewsbury, and Southwark.

"Mr. Rouse informs the 'Universe' that the Crusade is not directed against a scientific investigation of those psychical phenomena which may be capable of a natural explanation, but against the necromancy of Spiritism, and the new 'religion' which it propagates."

I should like to inform the Archbishop of Westminster that the only sin I am conscious of having committed in Spiritualism during the last week is that I have assisted in the work of healing the sick without His permission. At the Mission of Healing, where I am the unpaid secretary, Mr. Charles Adams Simpson treated last week between fifty and sixty cases, among whom were a number of Catholics, some of them, perhaps, the "leakages" from Rome which the late Bishop of Salford referred.

I know nothing of lyceums where they are said to train child mediums, although I have been told that when Mr. G. K. Chesterton went to Brighton to speak against this, he had to admit he knew nothing about it.

Sir Arthur Conan Doyle, who visited the Mission last week, was once a Roman Catholic; Spiritualism brought him back from agnosticism to a belief in God. If the Cardinal will come down to the Mission himself we shall be pleased to show him how the Apostles healed the sick, and prove to him that a great deal of what he believes is really true. Surely there is no harm in this, even if we do it without his permission.

[The organiser of this Catholic crusade is a renegade priest of the English church.

He was removed for Romish practices, and then attempted this crusade in the Anglican Church; but his misrepresentations were so gross that certain Bishops refused to allow him to preach in their dioceses. He has now gone over to Rome.—Ed.]

The Miserable Millionaire.

By the REV. WALTER WYNN.

I once sailed in winter time round the British Isles, starting from London Docks. "There's Margate, Folkestone, Dover," said the sailors, as a line of lights, one after another, came into view. I could see nothing save the lights, but the experienced sailors were quite sure they denoted invisible places. Towns and people were behind these lights. I proved in the daylight that the mariners were correct.

This is the best illustration I can think of to illustrate one striking fact about the Sermon on the Mount. Not only the direct references in it to "Heaven," but the indirect, number at least thirty. They act as the lights along the shores of the Invisible. True, the mariners can behold them, but they also illuminate and help people on shore.

I do not wish to suggest that Jesus in His immortal discourse was not laying down laws of conduct—the only safe ones—for this life; but in answer to the clever, worldly-minded men who say that He was an impracticable dreamer, I beg to point out that by means of this Sermon He veiled the realities of Another Life. He utilised current sayings and stories appertaining to moral and spiritual things, and added this one element to them, which they all lacked. He set old sayings in the light of a future existence, and thus implied His Incarnation and indisputable knowledge. I repeat: He never argued. He asserted from personal experience. It is this additional element, in the teaching of Jesus, concerning which, strange to say, such able writers as Mr. Joseph McCabe, and others on the Rationalist Free Press, fail to see the force. But the longer Christ's words are studied, the clearer, I think, my contention will become. Men say: "The words of Christ are borrowed, old, fantastic." No. They are original, unique, modern, real, and eternal. No Spiritualist can logically follow Confucius, Buddha, or Mohamed. Christ only is in true agreement with anyone who believes in immediate human survival in a *spiritual* environment. He utterly refutes, as we shall see, Mohamet's idea of a sensuous Paradise, which I will not describe. The only founder of any religion which any Spiritualist can logically follow is Christ. I know this is a hard saying for many, but its truth will dawn shortly.

Now, will you read the Sermon carefully, and note how the word "shall" projects its teaching into another world, while, of course, implying the fulfilment of its promises in this life if it is obeyed by us. The mourning ones "shall" be comforted. How can this take place *fully* in *this* world? In every beatitude the word "shall" appears. It is always the future, not the present tense.

Do the meek *now* inherit the earth? Are the hungry and thirsty filled with a sight of justice done now? Emerson says "Yes"; Christ says "No." Are the pacifists called "children of God"? Down Whitehall they are regarded as traitors deserving prison during war time! Are the persecuted the rulers of the world, or the persecutors? Christ at every point unveils the world in which justice "shall" be done to those who have acted as the salt of the earth. Their rewards are *there*. It follows then, that they are seen by invisible eyes. Their life here is watched. Their great task now is to let their light shine on a dark world, and await their reward in the Kingdom of the Invisible.

If Jesus had said nothing else, He would have compressed into a few sentences what many Spiritualistic books in my study labour to establish. For His words not only take for granted the survival of each individual, but they allocate to that individual the exact position he will occupy in the next life. The proud, the stoically strong, the stubborn will take a back seat *there*; the meek, mild, easy souls will have the earth allotted to them.

This is the exact force of the Greek term *kleronomeo*—to obtain by lot. Objection may be taken to hanging the case on Greek terms. But why? Words are vital in the case. Remember, I pray you, that these New Testament words were common expressions in Christ's day, and carried with them definite meanings. Do your words mean anything to you or your associates? Do you ever use colloquial terms or even slang expressions? Does a technical term with subtle shades of meaning slip into your speech at times? And would you say I could divine your meaning without knowing your language? The more I know of it the better I shall understand you. In the same way, I am anxious to know exactly what the men who listened to Jesus in Jerusalem, and to Paul in Rome and Athens, understood them to mean by what they said. Well, could anything be more startling than for Christ to say, when Rome was ruling Jerusalem and Britain—"The meek, humble and mild *shall* inherit the earth; the souls that now hunger and thirst for justice *shall* be filled; if you are merciful, mercy *shall* be shown to you; if now you are pure in heart, you *are* happy, and *shall* see—God!"

Now note: the tense suddenly changes: "If you are persecuted, yours *is* the Kingdom of the Invisible, your reward *is* great *there*. Rejoice to the full! Not only the organised Invisible World is on your side, but its rewards will be allotted to you here and now."

It follows, therefore, if these statements are true, that the Invisible World, and the spiritual laws that operate in it, secure justice for all at last. The proud, selfish landlord holds the deeds of the land; the humble and pure in heart own the landscape, and thus prepare their vision for the grand revelations of the universe. They shall see—GOD! "The first shall be last, the last first." There shall be a reversal of human judgment. Everything in the After Life will turn on the spiritual state of each spirit: the exact opposite of what takes place in this world. Vulgar displays of material wealth with the oppressions that follow; love of fame and power at any expense of character and principle; unblushing defence of war and legalised murder—these are the ruling influences. Blood, Money, and Prejudice rule the world. Jesus told His disciples it was not so in the one to which we are all travelling. Strange to say, instead of allowing us to be bitter over the sorrows, persecutions, and injustices of this life, He orders us to rejoice! "Be of good cheer: I have overcome the world." The spiritual dynamite of His Being had blown its fortresses to pieces.

I have compared Christ's teaching, condensed into the first sixteen verses of Matthew, ch. 5, with many authentic communications from the Other Side, and I can detect no substantial difference, but a most astonishing agreement. I have, however, gone through a more remarkable experience. I have talked in Direct Voice seances to men I have known in days gone by. I did not ask for them. I never "call up" anybody. These men came to me, and it is certain they were known to no one in the room, except myself. The idea that they were impersonations by wicked spirits is too absurd for debate. The belief that the Devil has a vast army that keeps exact "notes" of minute conversations and events in the past lives of millions of people, and suddenly takes the "notes" out of pigeon holes in Hell to hand to a wicked spirit who appears at the seance fully equipped with information about a late sitter who did not know five minutes before that a sitting was being held. My good friends

in the orthodox churches! If you cannot do better than this, keep quiet, and find out what the Mosaic prohibitions really meant. But to my own experience, briefly.

The proudest and wealthiest man I ever knew "came through," and told me, unasked, that he was miserable. I once requested him to give a small donation, towards a tea and entertainment I was preparing for 800 children. It was Christmas-time. I had gathered many of them off the streets or from dull homes. I knew he was worth £4,000,000. He told me he had no spare cash. I was not worth £4, but I told him I pitied him. He was always haughty with me afterwards. Out of "The Kingdom of the Invisible" he has told me he missed the meaning of life!

A man I knew—proud, self-important—who became "somebody" in the State—I addressed during a seance by his title. Instantly I heard the words as if coming out of the depths: "Don't call me that, please; I'm not that here." Oh, the tone!

An ambitious, famous preacher I know, who told me, since being at Chesham, by word of mouth and letter, what a fool I was to throw my chances away. He never did! He preached and did exactly what the "important" people wanted. All the great churches sought him. He made money, was popular with all, reached the highest places. He was always talking about his reputation. He ran round and round after it like a cat after its tail. He spoke to me at one seance and uttered these words: "I am not happy. It is so different from what I expected. I wander about, so lonely!"

What did Jesus say? Did He know? But others have spoken to me.

My dear boy told me once he was quite happy; said he was "all right" with those where he was, but he hadn't seen some people yet! He *had* seen Christ, but he could not tell me all he felt. He took the liberty to educate his father as to how to live to get rich in "heaven's treasure." I never heard such advice in the region of the Bank of England! The instruction was remarkably similar to the Sermon on the Mount.

I have no more doubt—to quote only two other instances—that I have spoken to the late Mr. W. E. Gladstone and Dr. Ellis Powell than I have that I am now writing this article. For some reason, quite unknown to me, Mr. Gladstone has been very interested in me and my work. I am sure I deserve no such honour, but I have been told repeatedly of Mr. Gladstone's presence with me in the pulpit. I have spoken to him at seances many times. I asked him once if he were happy. "Perfectly," he replied.

"How do you now use your great powers, Mr. Gladstone?" I enquired.

"I have no great powers; I try humbly to aid and help those in trouble," he replied.

"Is that possible?" I asked.

"Yes," said Dr. Ellis Powell, "we all meet together in this very room to discuss ways and means of doing it. You will see many things differently over here. I still remember my happy visits to your church."

I must stop for this week. I swear to the truth of my reports.

Was Jesus right? How did He know?

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Keep the post men busy. We will attend to every letter and suggestion and question; but don't be disappointed if we do not always reply by post, or even promptly. You are doing your bit, even if we can't do all the bit that falls upon our shoulders; and your letter will wield its influence.

CHURCHES AND MEETINGS.

Where this Paper is on sale; and times of Sunday Services.

Æolian Hall.—New Bond Street, 6.30.
 Bounds Green.—Cr. Sp. Ch., Bourne Hall, 7.
 Brixton.—Sp. Br. Ch., 143a, Stockwell Pk. Rd., 11.15; 3; 7.
 Eltham.—R. A. Co-op. Rooms, Well Hall Road at 7; Wed. 8.
 Grotrian Hall.—Wigmore Street, 11; 6.30.
 Hendon.—Co-operative Hall, Ravenhurst Avenue, 3; 6.30.
 Hornsey.—Felix Hall, 29, Felix Avenue, Crouch End, 7; Th. 8.
 Kentish Town.—17, Prince of Wales' Crescent, 3.30; 7. Th. 8.
 St. Luke's, Queen's Road, Forest Hill, S.E.; 6.30 p.m.
 Wood Green, N.—Bradley Hall, Station Road, 7.

Alfreton.—
 Altrincham.—Moss Lane, 3; 6.30.
 Atherton.—Ch. Sp. Ch., Bolton Road, 3; 6.30; 8.
 Bargoed.—4, John Street, 6.30. Thursday at 8.
 Barking.—Municipal Rest., East Street, Wed., at 8 p.m.
 Belfast.—
 Bentley, Doncaster.—
 Bexhill.—Spiritual Mission.
 Birmingham.—Co-op. Rooms, Sparkhill, 3, and 6.30.
 Bishop Auckland, St. Helen's.—71, Main Street, 6.30; Weds., 7.
 Blackpool.—Ch. Sp. Church, Lytham Street, 6.30.
 Blackwood, Mon.—Assembly Rooms, High Street, 6.
 Bolton.—Sp. Alliance, Henry Street, 3; 6.30; 8.
 Bolton.—28, Nelson Square, 3; 6.30; 8.
 Bootle.—Argos Hall, Stanley Road, 6.30.
 Bournemouth.—Ch. Sp. S., 14, Lansdowne Road, Tu. 3.15; Th. 8.
 Bradford.—Belle Vue Chambers, 3; 6.30; 8.
 Brighton.—Athenæum Hall, North Street, 11.15; 7; Wed. 8.
 Brighton.—Old Steine Hall, 52a, Old Steine; 11.30; 7; 8.30.
 Bristol.—Temple, 19, Lower Redland Road, 6.30.
 Cardiff.—Cathays, Brydges Place, 6.30.
 Carnetown, Abercynon.—2.30; 6.
 Chatham.—Queen's Hall, Military Road, 7.
 Cheetham Hill.—Halliwell Lane, 2.45; 6.30.
 Chiswick.—67, Flanders Road, 11; 6.45.
 Congleton.—Park Road, 3; 6.30.
 Coventry.—Broadgate Prog. Sp. Soc., I.L.P. Rooms, 6.30.
 Devonport.—Hydesville Inst., Cannon Street, 6.30; Tues. 7.30.
 Devonport.—Progressive, Ferry Hall, Ferry Road, 6.30.
 Exeter.—Marlborough Hall, Bullmound Road, 11 and 6.30.
 Glasgow.—Shettleston, I.O.G.T. Hall, Farella Street, 6.30.
 Glasgow.—Spir. Brhood., 4, Henrietta Street, 12.30; 6.30.
 Gosport.—"Boyne Hall," Forton, 7.
 Great Yarmouth.—Spiritualist Society; Tuesday, 7.30.
 Guildford.—The Borough Hall, Upper Room, 6.30.
 Harrow.—Greenhill Hall, Station Road, 6.30.
 Hastings.—4, Claremont, Sat., 7; Sun., 11 and 6.30; Mon., 3.
 Heckmondwike.—Tower Street, 2; 3; 6.
 Horwich, Lanes.—Chorley New Road, 10; 6.15; Mondays 7.30.
 Howden-on-Tyne.—Church Street, 6.30.
 Ilford.—Dunbar Rd., Seven Kings; Sun., 7 p.m.; Tues., 8 p.m.
 Jarrow.—Co-op. Hall, Lye, 2.30; 6.30.
 Letchworth.—Howard Hall, 6.30 p.m.
 Lincoln.—Christian Spiritualists, 11, King Street, 6.30.
 Liverpool.—13a, West Derby Street, 11; 6.30; 8.
 Luton, Beds.—Castle Street Hall, Sp. Ev. Soc., 11.30 and 6.30.
 Middlesbrough.—11, Garden Street. Every evening at 8.
 Morecambe.—Milton Rooms, Market Street, 3; 6.30.
 Northfield.—Hawkesley Hall, Longbridge Estate, 6.30.
 North Shields.—Temperance Hall, Norfolk Street, 6.30.
 Northwich.—Co-op. Hall, Station Road, 3.15; 6.30; 8.
 Norwich.—Sch. Music, Rampant Horse Street, 7.
 Nuneaton.—
 Oldham.—Hooper Street Lyc., 10.30; 3; 6.30; 8.
 Pontefract.—18, Beast Fair, 2.45; 6.30.
 Pontypool.—Cent. Sp. Ch., Osborne Road, 6.30.
 Radcliffe.—Sion Street, 6.30.
 Reading.—56, Bartholomew's Road, 6.30.
 Richmond.—Free Ch., Ormonde Road, 7.30; Wed. 7.30.
 Romford.—Psychic Research Soc., 163, Brentwood Road, 6.30.
 Sheffield.—Meersbrook, Gospel Hall, Regent Terrace, 2.45; 6.30.
 Southampton.—Oddf. Hall, St. Mary's Street, 11 and 6.30.
 St. Helen's, Lanes.—Mas. Buildings, Hall Street, 3; 6.30 and 8.
 Stockport.—Ch. Sp. Ch., Mottram Street, 3; 6.30; 8.
 Sutton.—Co-op. Hall, Benhill Street, 6.30.
 Swansea.—Spiritual Ev. Ch., 47, rear of Walter Road, 6.30.
 Trealaw, Rhondda.—Judge's Hall, 2; 6; Wed., 7.
 Walker-on-Tyne.—Barry Street Hall.
 Wallsend.—Co-operative Hall, Carville Road, 11; 6.30.
 Westcliff-on-Sea.—St. Matthew's, Northview Drive, 3; 6.30.
 Witton-Gilbert.—
 Wigan.—Ch. Sp., Arcade Street, Library Street, 2.45; 6.30; 8.
 Worksop.—
 America.—Kansas City.—Full-Gospel Spiritual Brotherhood Church.
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